

Catalogue of the severall Sects and Opinions in England and other Nations

With a brieft Rehearfall of their false and dangerous Tenents.

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Jesuit.
By hellish wiles the States to ruine bring,
My Tenents are to murder Prince or King:
If I obtaine my projects, or seduce,
Then from my Treasons I will let them loose:
And since the Roman Papall State doth totter,
I'll frame my fly-conceits to worke the better.

Socialian.
By cunning art my way's more neatly spun,
Although destructive to profession;
Obscuring truths, although substantiall,
To puzzle Christians or to make them fall:
That precious time may not be well improv'd,
I'll multiply strange notions for the lewd.

Arminian.
Would any comfortlesse both live and die?
Let him learne free will's great uncertaintie:
Salvation that doth unmov'd remaine,
Arminian Logick would most maintaine,
And faith that's founded on a firme decree,
Is plac'd by them to cause uncertaintie.

Arian.
What they dare to deny, Christians know, (How,
Christ God and Man, from whom their comforts
T'is said, that Christians live by speculation,
Whereby they loose more sweeter contemplation:
Where Christian practice acts the life of grace,
There's sweet content to run in such a race.

Adamite.
Hath Adams sin procur'd his naked shame,
Which leaves at first that thought to hide his staine?
Then let not Adamites in secret dare
Apparent sinfull acts to spread; but feare,
Since Adams sin hath so defil'd poore dust,
Cath from this Paradise by wicked lust.

Libertine.
A path at sin and open violation,
By wilfull lust, deserves just condemnation:
Repentance, though a Riddle, this Ile say,
Thou must unfold the same or perish aye.
Then least this holy Law thou yet dost sleight,
I'll presse thee one day with a dreadfull weight.

Antiscripturian.
By cursed words and actions to gain say
All Scripture-truth, that ought to guide thy way,
Without all question, were it in thy power,
Thou wouldst all sacred Rules at once devoure:
Poor man, forbear, thou striv'st but all in vaine,
For all mans might shall but confirme the same.

Soule-sleeper.
Our soules are mortall, some have dar'd to say,
By their lives, this folly some bewray;

Whilst (like the beast) they only live to eat,
In sinfull pleasures waste their time and state:
Meantime forgetting immortality,
To woe or joy for all eternitie.

Anabaptist.
Poore men contrive strange fancies in the braine,
To cleanse that guilt which is a Leopard staine:
'Tis but a fain'd conceit, contended for,
Since water can but act its outward matter:
Regenerate, new-born, these babes indeed
Of watry Elements have little need.

Familist.
Were all things Gospel that H.N. hath said,
A strange confused worke were newly laid:
A perfect state, like Adams, is pretended,
Whilst outwardly each day God is offended:
No Sabbath, but alike all daies shall be,
If Familists may have their Liberty.

Seeker.
All Ordinances, Church and Ministry,
The Seeker that hath lost his beaten way,
Denies: for miracles he now doth waite,
Thus glorious truths reveal'd are out of date:
Is it not just such men should alwaies doubt
Of clearest truths, in Holy Writ held out.

Divorcer.
To warrant this great Law of Separation,
And make one two, requires high aggravation:
Adultery onely cuts the Marriage-knot,
Without the which Gods Law allowes it not.
Then learn to separte from sin that's common,
And man shall have more Comfort from a woman.

Pelagian.
What Adams state had been without a fall,
Is but presumption to contend withall:
But Adams state of deprivation
Profits by serious meditation;
Men it keep backe, Christ's all in all to all,
Then live by faith obedientiall.

Separatist or Independent.
The Saints Communion Christians do professe,
Most necessary to the life of grace,
But whilst some throwd them by this bare notion,
Condemning all the rest for Antichristian,
Preferring much confused sad distraction:
They thus disturb a settlement i'th Nation,

Antinomians.
Under this name shrowds many desperate
Destroying Doctrines, unregenerate,
Expresse opposing grace in its true power,
And glories lustre some do much abhor;

Repentance and obedience are condemn'd,
And rarest Christian duties much condemn'd.

Anti-Sabbatarian.
This curst opinion long hath been on foot,
A Christian Sabbath from our Ile to root:
When for base pleasures or curst recreation,
On Lords daies duties lost by prophanation,
Divine example hints sufficiently,
A first daies Sabbaths full Authority.

Anti-Trinitarians.
That dare to search into the Trinity,
And in divine distinctions much to pry:
Christ's humane nature they would dare to staine,
As ours by Adams guilt, but all in vaine:
Then let's beware, least diving thus too far,
We leese our love, and much increase sad jar.

Apostolicks.
That now expect a new revealed way,
Unknowne in Scripture, they have dar'd to say,
Beyond the way of usuall dispensation
Guifts infallible with Revelation,
And miracles againe with Ministry,
Thus men are lost, when they too far do pry.

Thrasickes.
The Jewish Sabbath these would have remaine,
As warrantable by command most plaine:
But since the Priest and sacrifice are ceast,
That Sabbath Judaicall is decreast:
The Lords daies ravishment divinely is
Confirm'd by Practice which unnerring is.

Hetheringtonians.
That Englands Church is false do firmly hold,
What truths are therein taught deny thus bold
Without true ground, there's many yet that say
As much as these that erre and go astray:
Oh could we keep within a Christian bound,
That should such sad division not be found.

The Tatians.
In what time that Eusebius lived, have
All Pauls Epistles dar'd reject and have
The Acts of the Apostles set at nought,
Thus strange opinions have confusion brought:
Not far from those are some now in our daies,
That leave the Word and act contrary waies.

The Marchionites.
All Mathew, Marke, and Johns divine
Most sacred Writ, these Gospels rine,
Tertullian doth report, rejected were,
By this strange Sect, thus heretofore:
As now we see, division greatly spread,
And from the bounds of practice get a head.

VVE read how that in the last daies many false
Prophets shall arise, and many shall say, Lo
here is Christ, loe there is Christ, and shall deceive
many, 2 Per. 2. 1. there were false Prophets also a-
mong the people, as there shall bee false teachers
among you, who privily shall bring in damnable
heresies, even denying the Lord that bought them,
and bring upon themselves swift destruction, there-
fore we had need to be established in the truth, as
in 1 Cor. 16. 13. stand fast in the faith, 1 Per. 5. 9.
whom resist stedfast in the faith, 1 Job. 2. 23. Let
that therefore abide in you which ye have heard from
the beginning, and ye shall continue in the Sonne and
in the Father; Ver. 25. These things I have written
unto you, concerning them that seduce you. Many
strange Sects and Opinions are held amongst us,
so that it is to be feared, that what rule soever our
wise and honourable Parliament shall establish,
it will not content the unquiet spirits of a lawlesse
generation, which would have no rule; for set a-
ny Rule in the Church they will call it persecution,
and they say they dislike some things commanded
because they are Imposed. Some there are that
looke for a Temporal Kingdome of Christ, that
shall last a thousand years; this opinion is most
dangerous for all States, for they teach that all the
ungodly must be killed, and that the wicked have
no propriety in their estates; Others out of con-
fidence that they are ruled by the spirit, despise all
ordinary calling to the Ministry, all written pray-
ers, all helps of study: Some make no conscience to
heare and sing Psalms, but rather follow their own
inventions, as he that would not believe the sun
because it went not with his watch: Likewise this
ordinary saying of theirs; Be in Christ and sin if
thou canst; meaning, that regenerate men cannot
siane; this is the Doctrine of the Anabaptists:
also that to receive the Communion with a pro-
phane person, is to partake of his sinne; that the
Lords Prayer was never taught to be said; that
the Gospel was never purely taught since the A-
postles times; that a liberty of Prophecying must
be allowed; that all humane Lawes must be abo-
lished; that Ministers of Gods Word should rule
both the Spirituall and the Temporal; that distin-
ction of Parishes is Antichristian. Should these ab-
surd and grosse opinions take place, what division
and confusion would they work amongst us? but
such is the wisdom and care of our worthy and
pious Parliament, to provide an Ordinance for pre-
venting of the growing and spreading of heresie.

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